AN INVESTIGATION INTO THE ROLE OF CHRISTIAN COMMUNITY RADIO STATIONS IN THE PROMOTION OF PEACE: A CASE STUDY OF YATSANI RADIO IN LUSAKA

BY

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where they live.

My wife Inonge Mubu Simui, my son Siisii, twin son Mubu and twin daughter Namakau for all forms of support they provided during the period of reading for this thesis. May my children study beyond the academic and scholarly level that I have reached.

DECLARATION

I hereby solely   declare that this thesis report has at no time been submitted for a Degree to the joint universities offering this course (University of Zambia and Zimbabwe Open University) or any similar higher institution.

FULL NAME   :

SIGNATURE   :

DATE   :

CERTIFICATE OF APPROVAL

This dissertation by Mataa Simui Lewis has been approved as Partial fulfilment for the award of Degree of Master of Science in Peace, Leadership and Conflict Resolution by the University of Zambia and Zimbabwe Open University.

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Signature…………………………………   Dated this ……14 Sept.……day of 2016

ABSTRACT

This research study focusses on the role of a Christian community radio station in the promotion of peace in the country and the Catholic owned Yatsani Radio, which is situated in the Twin Palm area of Lusaka City was picked as the Case Study.

The radio station, whose mission statement is to 'spread the word of God in peace and unity,' was established by the Jesuit Missionary Congregation of the Roman Catholic in 1998 to complement the church's efforts in evangelisation of the word of God.

The objectives of the research study includes, among others, to find out the target audience of Yatsani radio and the programmes that promotes peace aired by the said community radio station.

The study employed qualitative research design, with In-depth Interviews and Focus Group Discussions been used as data gathering instruments. Both instruments had two-fold advantages in that the researcher was able to rephrase questions for the clear understanding of some respondents. Second, being a face to face encounter, the researcher was able to ask follow up questions in order to have a sound understanding of the research topic.

Although the community station management claimed that its programming is targeting at people of all age groups and blocks, the key findings of the research reveals that most of the listeners are above forty (40) years of age. One therefore, recommends that the station dedicates the production programmes that promotes peace having in mind the forty (40) or above demographics.

Furthermore, the inadequate understanding of the comprehensive meaning of peace which leads into subtle peace making productions necessitates the need for the introduction of a stand-alone peace studies and conflict resolution course in social sciences communication and journalism disciplines.

Such an approach will help in sharpening their investigative skills on promoting peace using the media.

ACKNOWLEDGEMENT

ABBREVIATION / ACRONYMS

CUTS   - Consumers Unity and Trust Society

IBA   - Independent Broadcasting Authority

FODEP   - Forum for Democratic Process

UNIP   - United National Independence Party

MISA   - Media Institute of Southern Africa

RTLM   - Television Libre des Mille Collines

SACCORD   - Southern Africa Centre for Resolution of Disputes

UNESCO   - United Nations Educational, Scientific and Cultural
                  Organisation

SIPAZ   - Sistema Nacional de Communication para la Paz

ZNBC   - Zambia National Broadcasting Corporation

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CHAPTER 1

1.0 INTRODUCTION

Radio that surfaced as a medium to reckon with in 1922 in the United States of America (USA) has evolved over time and is now the main supplier of news and information in the sub-Saharan,(Jensen, 2002).

However, on the general level religious broadcasting started with first live broadcast while the medium was still in its experimental stage on August, 24th, 1919 when the United States of America Army Signal Corps aired at a service from Trinity Church, Washington, DC while the first regular religious broadcast occurred on January 2, 1921 from Calvary Episcopal Church on KDKA, Pittsburgh, Pennsylvania, (Archer, 1938).

On the international scene, in December, 1922 Evangelist Mayo became the first clergyman to broadcast in Britain while outside of England, the first international radio station aired on February 22, 1931 from Vatican City, (Dinwiddie, 1968) However, the idea of community broadcasting that was also adopted by the religious institutions later on was conceptualised because the mainstream radio channels especially the commercial oriented ones, treated listeners as objects because their main source of income by then was advertisements.

This prompted communication scholars to come up with community radio stations concept that treats listeners as subjects and participants in the formulation of programmes and running of the station, (Lewis & Booth, 1989). With the invention of Frequency Modulation (FM) in 1947 in the United States of America (USA) religious institutions opened up community stations as one way of enhancing their evangelisation mission outreach programmes that promotes peace and unity in communities,

One such was the Catholic Church, which prior to the invention of this new technology utilised many traditional avenues of spreading the word of God to clients of education and medical services offered by the church's institutions. With the passage of time, however, these traditional means proved often be to be ineffective.

The Catholic saw radio as one of the new technologies that would help it in its evangelisation mission. Radio KNOM was the first community radio station to be established in the United States of America on 14th July, 1971 and is located in Alaska, (Jones, 2016).

Like all media, a Christian community radio can be a double edged sword in that it has the power to educate and inspire, but also to trivialise and 'dumb down'. It can propound truth or tell lies, in a similar manner, it has the potential to promote peace, but also to incite war and hatred, (Buckley et.al. 2008).

The peace or conflict laden content of a Christian radio station depend on the type of church that owns it. Some churches are more fundamentalists than others, conversely, their stations are more likely to follow the fundamentalist approach in programming. The more fundamentalist a church owning a given Christian radio station is, the more unlikely the station will be responsive to the needs of the community that includes fostering and promoting peace, (Kasoma, 2002).

1.1 Background of Broadcasting in Zambia

Radio is the main and sometimes the only source of information for people with limited access to TV or newspapers due to illiteracy, poverty and geographical barriers. The history of the mainstream radio broadcasting in Zambia traces back to 1941 and is associated with Harry Franklin, the former Liberal Minister, Journalist and Author and then Director of the Northern Rhodesia Government Information Department, (Jensen,2002).

It was on Harry Franklin's shoulders that the burden fell when the colonial government decided that a small broadcasting station should be established to keep people informed about the progress of the Second World War and to stimulate its effort. The decision came at a time when equipment was almost unobtainable and staff scarce, but later on the colonial government opened the first radio station in Lusaka after buying a small 300-watts transmitter from South Africa in 1941 (Howard, 1965).

By the end of the Second World War in 1945, there was a demand for a national broadcasting service, and many Africans proved to have a natural aptitude for the medium. But there was opposition, official and unofficial, even to continuing the service. The opposition argued that

Africans did not want radio, that it would give them wrong ideas and that if they had radios they would listen to foreign stations, which would cause unrest or conflict in the country, (ibid).

Fortunately, reason prevailed and by March, 1945, the first Broadcasting House had been opened in Lusaka. Experience had shown that efficient broadcasting was costly and so the newly formed Central African Council agreed that European Broadcasting should be done from Salisbury where studios and transmitters were already in operation, while Lusaka provided programmes mainly for African listeners.

By the end of 1948, a new more powerful transmitter, new masts and aerial systems had been installed, making it possible for the Central African Broadcasting Service (CABS) to be heard throughout Central Africa. However, two major obstacles prevented widespread listening, namely inadequacy of electricity supplies and the high cost of radio receivers which placed them well beyond the means of most people.

The answer to both came when the broadcasting engineers in Lusaka developed the saucepan radio, a cabinet of which was simply nine (9) inches diameter aluminium saucepan without a handle. This radio was a simple, short-wave receiver operated by an external dry-cell battery with a life span of 300 hours, (Franklin, 1950).

Harry Franklin was then inundated with letters of gratitude, "I am living about 12 miles from Ndola and for ages I have been feeling lonely, but now with my saucepan wireless set, I feel as if I am in the recreation hall or in a theatre."

The Federation of Rhodesia and Nyasaland that was formed in 1953 saw the Central African Broadcasting Services renamed on February, 1, 1958 to Federal Broadcasting Corporation and was broadcasting in eight local languages as well as in English.

With the dissolution of the Federation the Northern Rhodesia Government decided that an independent corporation should replace the Federal Broadcasting Corporation. In October, 1963 Government set up a committee of management that prepared the way for Northern Rhodesia Broadcasting Corporation which assumed the responsibility for broadcasting and television on 1st January, 1964, (Kasoma, 2000).

Since the inception of radio in the country, government had solely dominated the radio industry, using radio as a tool for national building, instrument for unity and for political consolidation of power, among others, (ibid).

Speaking when he commissioned the Mass Media Complex in Lusaka that was constructed at the cost of K44 million kwacha (rebased K44, 000) on 19th October, 1982, then Republican President Dr. Kenneth Kaunda said as nation, he wanted radio to play the leading and unifying role in the endeavour to build the country's political ideology by then, Humanism which was considered as a common and worthy way of life.

However, the last decade saw the transformation of the broadcasting industry in Zambia and this trend was attributed to forces of globalization, especially the adoption of the free market economy advanced by multilateral financial institutions like World Bank and the International Monetary Fund. When the Movement for Multiparty Democracy (MMD) come to power in 1991, it enacted the statutory instrument number 178 known as the ZNBC (Licensing) Regulations Act of 1994, that led to the establishment of community radio stations of various types that included religious one that stands at 15 as of September, 2015 (IBA Status Report,2015).

The Licensing Guidelines for community radio stations, religious ones inclusive in the country, requires them to produce both theological and secular programmes, but with a bias towards the religious orientation of its main sponsor, (Independent Broadcasting Authority Act, 2002). O'Sullivian and Flanagan, (2003) asserts that Christian radio stations can make or break peace or serve both negative and positive roles for society. They can cause conflict when they prove to be selective, biased, and sensational and inclined to propaganda. Radio RTLM in Rwanda triggered the genocide through irresponsible reporting.

Yatsani Radio station, the subject of this research study, was established in December 1998 by the Jesuit Missionaries of the Catholic Church and is broadcasting on 99.1FM. Its mission statement is to 'spread the love of God in unity and peace' throughout the area covered by the Lusaka Archdiocese". The station is broadcasting in English, Bemba, Nyanja and Soli.

In its programming, religious programmes constitutes seventy (70) per cent while remaining thirty (30) per cent consists of secular programmes that highlight grassroots issues including but not limited to developmental issues, health care, basic information and general education, environmental affairs.

In terms of signal reach, the station's 500 watts transmitter covers an area of 120km radius around Lusaka from its Leopard Hill base near the high density area known as Bauleni. The signal covers the neighbouring towns of Chongwe, Luangwa, Kabwe, Chibombo, Kafue, Mazabuka, Chisamba and Shibuyunji among others. The signal of this radio station, therefore, has the strength of reaching a potential audience of over two (2) million people living in most parts of Lusaka Province. The station opens its broadcast services on the daily basis from 06:00 to 22:00 hours.

The choice of Yatsani is based on the three premises, first Yatsani is one of the first Christian radio stations to be established in Zambia, alongside radio Liseli in Mongu District, Radio Maria in Chipata District and Radio Chikuni in Monze District.

Second, the station is owned by the Catholics who are a dominant Christian grouping in the country. Over 91per cent of Zambians are claiming to be Christians out of which 20.6 per cent are Catholics, (National Census on Population and Housing, 2010).

Third, one feels that the said station is easily approachable within a short time because picking other stations outside Lusaka would require additional funds (for transport, accommodation and other field expenses), which money was not available.

Fourth, Yatsani is based in the cosmopolitan city of Lusaka where all ethnic groups found in the country are represented. Since information on how programming formats for a Christian radio stations that promotes peace is somewhat lacking, this study aims at filling this gap and add to the body of knowledge.

1.2.1 Radio Yatsani Organisational Structure

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                        ┌────────┴────────┐
                        │ Station Manager │
                        └────────┬────────┘

┌──────────────┐  ┌────────────────────┐  ┌─────────────┐  ┌──────────────────┐
│  News Editor │  │ Head of Programmes │  │  Accountant │  │  Technical-Head  │
└──────┬───────┘  └─────────┬──────────┘  └──────┬──────┘  └────────┬─────────┘
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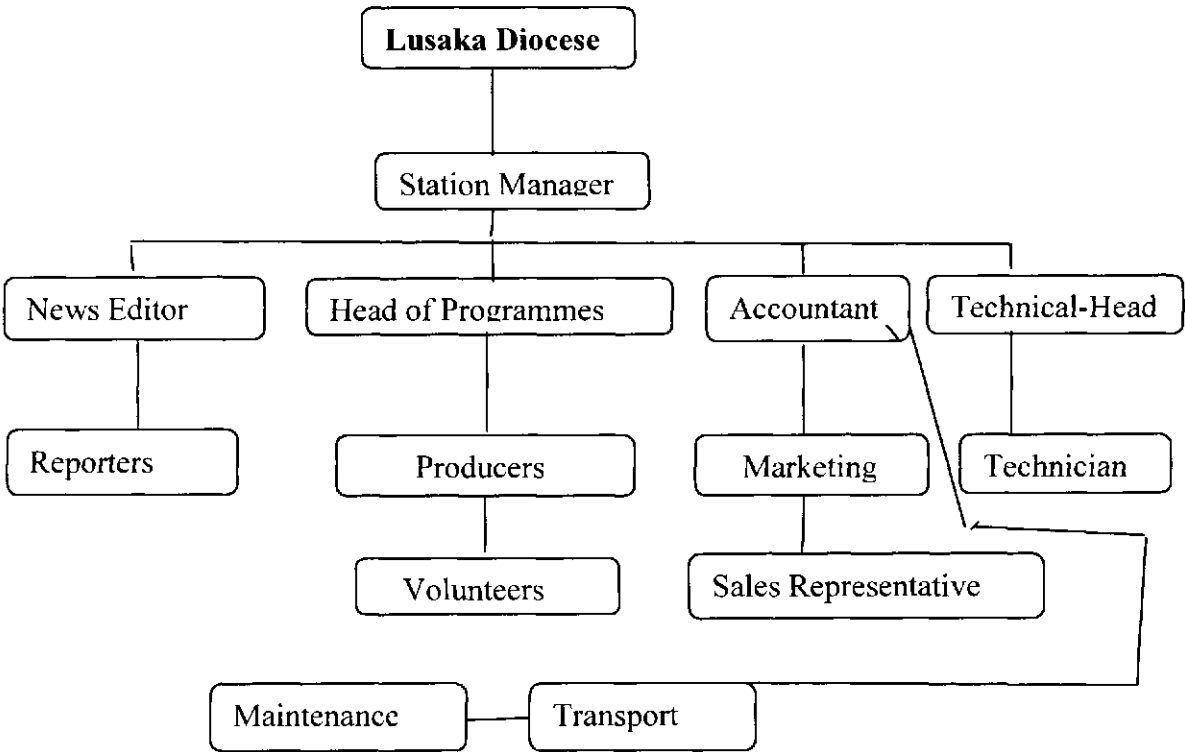
1.2 Statement of Problem

Although Yatsani is serving society through a variety of programmes, it is not known how it contributes to the promotion of peace, this study therefore, fills up this research gap. Zambia has fifteen (15) Christian community radio stations (Independent Broadcasting Authority Media Status Report, 2015). Amidst the number, peace is eluding the country.

On the general level, peace is defined as freedom from anxiety, troubling thoughts, a state of agreement and friendliness among people living or working together, (Zgambo, 1992). Be that as it may in this research study, peace has been comprehensively defined and fragmented into two forms, negative and positive peace.

Negative peace is the absence of violence or fear for such violence, but the country is rocked with waves of political violence. In order to curb the escalation of political violence in the country, the three church mother bodies namely the Zambia Episcopal Conference, Council of Churches in Zambia and Evangelical Fellowship of Zambia hosted an Interparty Dialogue at the Cathedral of the Holy Cross in Lusaka on 29th March, 2016.

Speaking when he read out the communique of the meeting, the Catholic Archbishop of Lusaka, Telepshore Mpundu said the 18 political parties that attended the meeting had committed to ending political violence through various political leadership structures as a way of addressing the matter, (Zambia Daily Mail, 2016). Commenting on the aftermath of the Interparty Indaba, Republican President, Mr. Edgar Lungu said that the discussion which lasted over seven (7) hours would yield positive results and that it would not be easy to end political violence in the country,(Nkonde, 2016). Despite, the pledges made by these political leaders, at the time of the handling of this report in July, 2016, the waves of political violence in the country was still on the increase.

On the other hand, negative peace is the presence of attitudes, structures and institutions that creates and sustain peaceful environment in communities, (Global Peace Index, 2015). Currently, the country has witnessed an increase in root causes (drivers) of violence that compromises negative peace namely corruption, diseases epidemics, lack of respect for cultural identity, police brutality, unemployment, underemployment and gender and economic inequality.

In the country, there is an increase in media reports on lack of respect for cultural identity where derogatory remarks have been uttered against certain tribes *(Tongas)* referring to them as *Kachemas* (cowboys), (Tikambe Radio Programme, Joy FM, 6th May, 2015). The Tongas's culture is based on pastoral customs and traditions. According to the experience of the researcher having grown up in a village set-up, a person (known as *Kachema*) is poured scorn and looked down upon by virtue of his job. In many situations, due to his lower status and standing in the eyes of the members of society he is sometimes secluded from the family of the owner of the herds of cattle he is minding.

Therefore, by calling other tribes as *ba kachema* is an innuendo and derogatory as it implies that the members of the said tribe are as inferior as the cowboy and must be avoided by other tribes. The accusations and counter accusations have now taken a centre stage in the social life and this is creating a culture of intolerance among ethnic groupings which may eventually lead to a breach in peace.

It must be borne in mind that conflict is not a single-event but is a dynamic process that is characterised by different stages where the objectives of the parties involved, their approaches, the intensity levels, the likely damage all change between the various phases of a conflict's life cycle. Conflict is a dynamic part of society with its uniqueness of its members who have different interests, and socio-economic conditions and needs. Thus, in any society, for a number of reasons, perceptions may be conceived about a group or communal interests being harmed or relatively deprived. If fostered, these may lead to expressions of rumbling of discontent against the other community members, subsequently if such discontent is not attended to in the initial stages or dealt with in a manner which aggravates the already prevailing feeling of injustice done to the group/community, a major conflict situation may crop up that compromises peace, (Verrapa:2010).

1.3 Purpose of the Study

The purpose of this study is to establish how Yatsani Radio contributes to the promotion of peace in Zambia.

1.4 Research objectives

1.4.1 General objectives

The main objective of the study will be to investigate the role of Christian community radio stations in the promotion of peace: A case study of Yatsani Radio.

1.4.2 Specific Objectives

i.   to find out the target audience for Yatsani Radio;

ii.   establish and explore how it promotes peace in its programming;

iii.   to establish whether these programmes (if any) are aired at appropriate broadcast time (peak time or of peak times);

iv.   to ascertain the impact of voluntarism on programming at Yatsani Radio (finding and keeping a professional journalists with somewhat limited budget on the part of religious community radio stations is an on-going problem and most of these stations are serviced by volunteers who may have limited knowledge on journalism ethics).

v.   to find out whether the station has supporting social structures and networks such as radio listeners' clubs that facilitates feedback mechanism.

vi.   to find out the challenges that the station is facing in programming that promotes peace.

1.4 Research questions

(i)   What is the target audience for Yatsani Radio?

(ii)   How does it promotes peace in its programming?

(iii)   How are the broadcasting timings for these programmes? (Are they aired during prime-time, the peak time for listenership and off peak, and times with least listenership)?

(iv)   What impact do volunteers without formal training in journalism have on programmes that promote peace?

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(v)   To what extent does the station involves communities in the planning and evaluation of its programmes on peace-making?

(vi)   What are some of the challenges that the radio station is facing in producing programmes that promotes peace?

1.6 Significance of the Study

The findings of the study may help the Independent Broadcasting Authority to include comprehensive programming of peace themes as one of the Licensing Guidelines for radio stations. Such programming may lobby policy actors or makers to invest resources towards addressing root causes of violence in society, thereby creating a cycle of peace and economic prosperity.

The creation of the peacefulness through radio programming may help the country to improve its peace rating scores on the Global Peace Index thereby attracting foreign investment.

Finally, conflicts require more resources to be allocated towards the armed apparatus of the state to quell it. However, peaceful environment reduces expenditure on containing violence and the saving may be used in other productive sectors of the economy.

1.7 Delimitation of the study
The study will be confined to Lusaka where Yatsani Radio is located.

1.8 Theoretical and Conceptual framework
This section devotes itself in defining the concepts, operational terms and theories that are relevant in understanding the role of a Christian community radio station in the promotion of peace.

1.8.1 Theoretical framework
The theory that guides this research study is the Agenda Setting Theory formulated by Maxwell Mc. Combs and Donald Shaw in 1972. Maxwell & Shaw (1972) contends that the media sets the agenda of topics deemed important or media sets the agenda for people's discussions, elaborate programming on peace education help in the reduction of risky factors that are sources of conflicts.

The mass media not only inform the public about the world, national and local events, they are also influential in shaping public opinion about these events and the people involved in them in the following ways:

First, through selectivity, every day several events occur that might be reported on radio for instance, but editors have the responsibility of selecting those events that they will report on. If for example a radio programme includes detailed reports of crime in a certain city, the unintended result of the programme may be that listeners conclude that crime is rampant and that many people in the community live in fear of been attacked by ritual murders, (Remy: 1992).

Closely related to selectivity, the media also has a significant role as a gatekeeper which sets the agenda for public discourse and subsequently filters issues which promote peace, against those that do the opposite, and tries to maintain a balance of views. However, such a gatekeeper role is many a time undermined by the fact that the media outlets likes to portray themselves objective even when they privately seek to promote a particular ideological set of ideas and limit the public's exposure to a wide dose of information. This aspect of balance and gate-keeping is only possible by media institutions that is understood and followed by both sides in a conflict.

Second, prominence, closely related to the selection of news events to be reported is the matter of how prominently they are dealt with. Headlines on a radio news bulletin, shows that the editors believe stories making these headlines are more important in comparison with other stories and this attachment of importance is also transferred to listeners, (ibid).

Radio serves communities in a number of ways and among one of its key function is the provision of information that helps in building awareness of what is happening at both local and international scenes. Depending on the objectivity of the radio station, many members of society base their decisions on what has been reported through news bulletins and other current affairs programmes. Based on this information function, many members of society use the information filtering from radio outlets to make enlightened decisions that may have an impact on peace, especially if the station is the only source of information.

Radio Yatsani been a community station in a Christian nation is considered as one of the reliable sources of information that sets the agenda of topics that deserves attention and action includes those that promotes peace. In other words the station presents to society issues yet to become public debates.

For instance, when acts of political violence was almost reaching alarming levels, radio Yatsani apart from bringing to the fore through reporting of this negative vice, also initiated debates on how to curb it through its programme known as Community Forum. These efforts together with these of other media outlets turned acts of political violence into national debates with a number of stakeholders calling for an interparty dialogue. Based on such calls, the three church mother bodies convened an Interparty Dialogue on ending political violence. The 18 political leaders that included Republican President, Mr. Edgar Lungu pledged to end political violence.

1.8.2 Conceptual and operational definitions of concepts

Conceptual Framework is an explanatory device which explains either graphical or in narrative form key variables of the study and the presumed relationship among, (Reichel & Ramey, 1987). The key concepts underpinning this dissertation are peace, well-functioning government, respect for other people' cultural identity, low level of corruption equitable distribution of resources and free flow of information.

(i) Functioning Government

This entails a set of governing institutions and rules which are built up over time that serves and protects the rights of the people. Having stable state institutions is clearly important to maintaining peace, while in the working styles and attitudes of these institutions advances positive peace. However, for society to maintain and support peace, members served by these institutions must have a positive perception towards them.

In Zambia at the time of this study the Zambia Police Service was accused of serving members of the ruling party (Patriotic Front) and violently maintaining the rule of law against opposition party members, (Post, 2016). The editorial of the same publication went further to assert that:

"The current arrangements have failed miserably and they are proving to be a danger to peace and stability in the country. If police is seen to be siding with members and supporters of the ruling party at the expense of the opposition, these being discriminated will not take it lying down for long. For as long as they feel unfairly treated by the police, there is a possibility of them one day taking the law into their hands. And we should not cheat ourselves that Zambians cannot rise against authority because they are docile. Even the most harmless dog, if you keep on poking it every day, will one day lose its docility and bite you."

Good governance that is built around the rule of law, not the rule of force or rule of one man is necessary for growing or promoting peace. The opposite, where by power and authority is built around the personality of the leader has contributed to conflicts in Africa, with Zimbabwe been the shining example (Kofi, 2012).

Zimbabwe's political institutions are not strong enough to allow any viable means of curtailing of President Robert Mugabe's personalised rule that has led to many conflicts resulting in deaths and other negative vices that accompany a violent struggle.

(ii) Equitable distribution of resources

Peaceful countries tend to ensure equity in access to resources like education and health, as well as, although to a lesser extent, equity in income distribution.

Botswana has remained as a sea of political stability, economic prosperity because of the deliberate policy by government in terms of inclusive governance though broad based consultation, equitable resource distribution, regional development and prioritisation of education and health sectors.

Quality hospitals for instance been constructed in rural areas, and less in the urban areas as government is of the view that these living in urban areas could easily access good health facilities in neighbouring Mafeking or South Africa, (Harrison, 2009).

(iii) Low Levels of Corruption

In communities with high corruption, resources are inefficiently allocated, often leading to inconsistencies in the provision of public services, thereby leading to civil strife whose proponents would accuse government of having failed them.

In 1990s the new wind of change stirred across Africa and was driven in part by widespread discontent with corruption, incompetence and stifling oppression. On 12th April, 1980 for instance, President William Tolbert of Liberia who was accused of ruining that country's economy through corruption was assassinated by the youngest and lower ranking soldier by the name of Samuel Doe.

At his first press conference, President Doe emphasised that what inspired him and his fellow coup plotters was simply the grievances over poor living conditions in the army barracks and the country in general and he pledged to liberate the masses from corruption and oppression, (Meredith, 2011).

(iv)   Acceptance of the rights of others
Respect of ethnicity helps in fostering peace. With pride, people express their cultural roots through language, rituals and other ways of life. This explains why injuries related to cultural identity are slow to heal because it is deeply rooted in the way of life of individuals who can even pay blood to defend it, (Marcelo, 2011).

On January 15, 1992, Bosnia held a referendum on independence that was largely boycotted by the minority Bosnian Serbs and overwhelmingly supported by the majority Bosnian Muslims and Croats. As one way of defending their cultural values the former set the campaign of violence that saw mass murder, rape, looting and destruction that aimed at ethnically cleansing the country of non-Serbs community and by the end of the armed conflict in November, 1995 more than one hundred thousand deaths were recorded, (Kofi, 2012).

(v)   Free flow of information
Peaceful countries are in many cases have free and independent media that disseminates information in a way that leads to greater openness and helps individuals and civil society work for the common good. This leads to better decision-making and more rational responses in times of crisis, (Brauer & Marlin, 2013).

The free and independent media reflects public opinion of all shades in communities, suppressing no comment or viewpoint which is sincere and constructive. It must be noted that

conflict and controversy are the lifeblood of a media outlet and the main basis of its influence on its viewers or listeners.

However, many African leaders are known for cowing the press as their speeches and daily activities dominates the news of government media organisations therefore, turning them into a dull catalogue of official announcements, lacking impact and ultimately rejected the readers and listeners, (Sutcliffe, 1965).

One of the root causes of conflict is proximate, which are factors contributing to situations which cause inconveniences to people such as for example been subjected only to the viewpoint of these in government,(Akapelwa, 2010).Commenting on the coverage of the national broadcaster in the forthcoming general elections to be held on 11th August, 2016, former Minister of Agriculture under the second Republican President the late Frederick Chiluba, Simon Zukas said the political playing field is not levelled and very often people go violent when they see that as a party they are not given equal media coverage, (Nkonde, 2016).

"Can tell you that I have seen people who react very angrily
to the National Broadcaster news. They could even smash
the TV screen they feel that an item air is one sided,"Zukas observed.

1.8.3   Pillars of Peace

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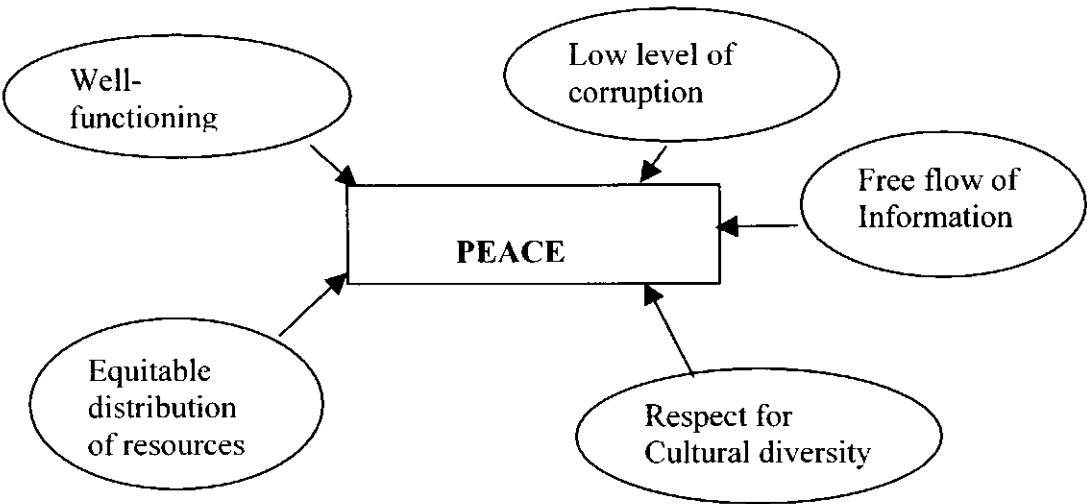
1.9 Operational Terms

Community radio station- like any concept in social science, there are several definitions of what constitutes a community radio station. Macedo, (2007) defines it as a non-profit, open to or accountable to the community that serve and mainly staffed by volunteers. He further explains the key role of community radio station is that of fostering tolerance and pluralism in society.

The Independent Radio and Television Commission of Ireland defines a community radio station as one that is characterized by its ownership and programming and the community it is authorized to serve.

On the other hand the African Charter of Broadcasting, Windhoek 2001, defines community radio as broadcasting which is for, by and about the community, whose ownership and management is, representative of the community that pursues a social development.

The Independent Broadcasting Act of Zambia that says community radio is one that is fully controlled by a non-profit entity and carried on for non-profitable purposes.

> " It is owned and controlled by a non-profit organization whose structure
> provides for membership management, operation and programming primarily
> by members of the community at large. Its programming should be based on
> community access and participation and should reflect the special interests
> and needs of the listenership it is licensed to serve."

A Christian community radio has been defined in multiple ways by scholars and media institutions, but Sarr, (2012) defines a Christian community radio as a non-commercial, independent entity of communication that is owned, managed, and supported by religious institutions.

However, the above definitions of community radio station seem to in unison on factors like geographical areas, popular participation in the making of programmes by members of the community that it serves and that the venture is not for profit-making.

Cultural identity - A set of values, norms, practices and attitudes that bides together people and set them apart from other ethnic groups within a given society.

Peace- it seems quite safe to assume that all human beings desire peace, however, what is contentious is the meaning of this word. The old meaning and interpretation of peace is synonym with stability or equilibrium, where among others a person is at peace with himself or herself, (Galtung, 2000).

Positive peace, on the other hand imply particularly cooperation and integration between human groups, with less emphasis on just the absence of violence. Some of the prerequisites of positive peace are as follows presence of cooperation, freedom from fear, freedom from want, economic growth and development, absence of exploitation, equality, justice, freedom of action and pluralism, (Galtung, 1967). Miller & King (2005) argues that peace connotes more than a mere absence of war or hostilities; an absence of conflict is impossible as conflict is inevitable.

However, for the purposes of this study the definition of negative and positive peace is derived from the Global Peace Index (2015) that defines negative peace as the absence of violence or fear of violence while positive peace are attitudes, institutions and structures that promotes and sustains peaceful environment.

Religion -values and beliefs in the super being (s) that is or have the power to help the followers in the time of need and these beliefs are premised abundance lives in future despite the tribulations and sufferings that the followers are encountering now.

1.9 Limitation/s of the Study

First, the investigation is based on the case study of Yatsani and since the Christian community stations in the country currently stands at 15, the case study does not reflect a representative sample, therefore, the findings may not be generalised to other religious community radio stations in the country.

Second, the research study was conducted during the heightened 'political' period on the calendar of Zambia. By the time the researcher conducted In-depth and Focus Group Discussions, the national political campaigns gained momentum ahead of the country's general elections, which are scheduled to take place on 11th August, 2016.

Because of this, the mood of the respondents was tilted heavily towards politics, as some spared little time for the study because they wanted to attend meetings for their preferred political parties. The results of this study is, therefore, is different from what one would have been found out if the research did not coincide with political campaigns.

1.10 Ethical considerations

Ethics is defined according to Webster's Encyclopaedia of dictionaries, as relating to morals or moral principles and the philosophy which treats human character and conduct, of distinct between right and wrong and moral duty and obligations to the community. It also defined ethical as "conforming to the standards of conduct of a given profession or group"

In carrying out this study the researcher followed research ethics in order not to harm the subjects by way of obtaining informed consent. Informed consent is a mechanism for ensuring that people understand what it means to participate in a particular research study so they can decide in a conscious, deliberate way whether they want to participate.

In achieving informed consent, one informed research subjects about the purpose of the research; what was expected of research participants including the amount of time required for participation; expected risks and benefits; the fact that participation was voluntary and that one could withdraw from research if he or she desires to do with no negative consequences and how one would ensures the confidentiality of the data to be collected.

The researcher used oral consent meaning that, research subjects were given all of the information needed for consent verbally.

CHAPTER 2

2.0 LITERATURE REVIEW

This section focuses on reviewed literature as well as the related empirical studies that have been done around the research study. Wimmer & Dominick (2000) contends that researchers always use previous research works as building blocks for their own study.

Therefore, one of the prerequisites in conducting research is to review the available scientific literature on the topic so that the current study will draw on the heritage of past research.

Religion and peace have enjoyed symbiotic relationship since time immemorial. For instance on the positive side it is true that religion and religious leaders have played a pivotal role in building peace over the course of past 100 years. Some of the outstanding peace builders and promoters of the recent times like Bishop Desmond Tutu of South Africa, Mahatma Ghandi of India and Martin King Luther of the United States of America have been religious leaders, (Institute of Economics and Peace: 2013)

These leaders rose to prominence due to their engagement in many non-violent movements which stemmed from religious principles and the major religions of Buddhism, Christianity, Hinduism and Islam all have forms of non-violence and peace as part of their religious traditions. On the other hand, religion has been a motivator of conflict as can be seen from recurrent sectarian violence between Muslims and religious aspects of the Arab-Israeli conflict are undoubtedly a major feature of seemingly intractable conflicts in the Middle East. The fundamentalist approach of each religious institutions is also reflected in its programming each it owns a radio station, (ibid).

On the general level, community radio are considered a tool for social cohesion because it encourages cultural diversity by way plunging the ethnic groups and subgroups, religious groups, and all other identities into the depths of their culture and to share and accept the beliefs of others. In other words, Abdou (2010) contends that community radio help populations to co-exist in peaceful environment, and push them to "deeply root themselves in their own culture and open themselves to others," as stated by the former Senegalese President, Léopold Senghor.

The role of the community media in the promotion of positive peace is to expose and challenge structural and cultural violence which compromises peace in communities. Violence is seen as a stratum in which cultural violence flows up into structural and then direct violence, (Galtung, 1990).

Lack of respect for cultural identities is one of examples of cultural violence. It is true cultural heritage is most respected and guarded in communities because it is the corner stone on which all beliefs and values that determine the society's behaviour and attitudes are anchored upon (Lynch, 2013).

The first uprising of Mbunda ethnic group against the Portuguese settlers in the early part of the 20th century in the present day Angola was sparked off by the colonial officials who had the practice of holding as hostages' wives of those Mbunda villagers who could not afford to pay the poll tax.

The integral part of the Mbunda cultural heritage has been and is centred on male circumcision. At one time the Portuguese officials who were on a tour of tax collection took the wives of men who failed to pay tax to the circumcision camp (where women were not allowed to venture) and circumcised them. The act was an affront to the cultural values of the Mbunda people who retaliated by beating the tax collectors to death and took their arms and went on rampage beating Portuguese traders and burning their trading posts.

The looting and killing of the Portuguese settlers spread through the colony and the episode was followed by a war of reprisals against the Mbundas waged by the Portuguese colonial masters and their supporting forces resulting in thousands of deaths and injuries on both sides. But the death toll weighed heavily on the part of the Mbunda as they were fighting using primitive weapons while the Portuguese settlers were using the modern gun fire, (Cheke Cultural Writers Association, 1994).

Lynch, (2013) only argued the attack of people's culture by other ethnic groupings or outsiders leads to conflict, this is true but another aspect to it is that people from the same tribe have sub-cultures that may also generate conflict if not handled well.

In the Western Province of Zambia, traditional delicacies are part of the sub-culture of the Lozi ethnic group. For instance, certain Lozi speaking people enjoy eating monitor lizards, while others within the same tribe disapproves such seasonal food relish. But to foster peace and unity, the two camps have to respect each other's rights, failure to which conflict may arise.

Although many tribes and people especially in Africa and the world at large, have endeavoured and still does so to preserve their cultures, globalisation has resulted in a fusion of culture and tradition which has diminished the impact of local content in favour of global music. For example, the domination of the North America popular culture by the United States of America led the Canadian government to announce its decision to promote local culture, (Patch, 75).

As the result of this decision St. John's radio and other radio stations in St. Johns market in Canada started broadcasting local content as a way of promoting the musical culture and other sub-cultural to listeners,(Nesbitt-Larking, 2007). The available literature indicates that St. John's radio was not a Christian radio and the station promoted music and song as an important method from which to pass down information from generation to generation, leaving out many aspects that promote cultural diversity necessary for peaceful co-existence.

In addition, the directive of the Canadian government was aimed at reducing the cultural influence from the United States of America and had nothing to do with the promotion of peace, the information gap that this study intends to fil in.

In the neighbouring United States of America (USA), the first Catholic radio station in that country which is still transmitting has the mission statement, " Strives to entertain, to engage, to inspire and inform' the listeners of the Western Alaska. However, this station has and still is specialised in broadcasting local, state and world news as well as weather forecasts in view of the extreme temperatures that prevails in that part of the country during certain periods of the year.

The question about the role of community radio station in making or breaking peace has been widely debated for decades by different scholars. Klapper, (1960) addressed the effects of the mass media in particular community radio station through a comprehensive examination of

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the findings of modern communications research during its formative years between 1940 and 1960.

He contended that mass media has influence only on individuals who did not already hold strong views on an issue at hand and that the media had a greater impact on the poor and uneducated audiences. Although Klapper warned that many important media effects might have escaped attention in the early studies, his findings were interpreted as demonstrating that media effects are minimal. In short his research findings indicated that radio was unlikely to be major contributors to direct change of individual opinions, attitudes or behaviour or to be direct cause of crime, aggression, or other disapproved social phenomena.

On the contrary, Mc. Quail, (1970) argues that the mass media have important consequences for individuals, institutions, society and culture. He contends that mass media attracts and directs attention to problems , solutions or people in ways which favours those with powers and correlatively divert attention from rival individuals or groups.

In Africa the media have sometimes fanned the flames of conflict by not been objective, reinforcing prejudices, muddling the facts and peddling half-truths. Rwanda had for instance suffered from an ethnic power struggle between the minorities Tutsi who before independence had occupied privileged positions in the colonial administration of the country, (Sheila, 2010).

However, the former dominance of the colonial era was overturned during the violent struggle that accompanied decolonisation from the Belgium rule. On April, 6th 1994 President Habyarimana of Rwanda and President Cyprien Nyaryamira of Burundi both from the Hutu tribe died after their plane was shot down near Kigali Airport, (Kofi, 2012). A community owned Radio Station known as RTLM in 1994 informed the nation that President Juvenal Habyarimana was castrated before been assassinated. Although the truth of the matter was that he was not castrated, the receipt of this report angered the Hutus who considered news and truth to be one, because in pre-independence period in that country a man was disgraced by way of castration, (Gerald, 2003).

Immediately after this sensational and half-truth reporting by RTLM radio, violence initiated by government Hutu forces erupted in Kigali. The Hutu controlled radio station called for

hunting down and eliminating the 'cockroaches' and 'snakes' who seemed to threaten to eradicate the Hutu population. The radio supported, guided and encouraged the work of the militias who systematically killed hundreds of thousands of Tutsis even to the point of broadcasting the names and addresses of the supposed 'enemy within' resulting in the terrible final death toll of about one million Tutsis and moderate Hutus (Frère, 2007).

In the neighbouring Burundi, however, the media did not only reflect the deep ethnic division between the Hutus and Tutsis but actively promoted fear and distrust among the groups. Studio Ijambo, established by American Conflict Resolution Media Group after that country's civil war of 1993 countered hateful, dispelled counter rumours of ethnic war, and encouraged peace and reconciliation by facilitating dialogues through its conflict resolution based radio programs, a process that yielded positive results (Beyna et al, 2001)

Studio Ijambo promoted peace in the post-conflict reconstruction and recovery or during the post-conflict healing stage after the Arusha Peace and Reconciliation signed on 28th August, 2000, while this research study focuses on promotion of peace when the early warning signs of the conflict are been manifested.

Community radio stations are also known for helpful in bridging the gap between communities. In Nigeria a religious community radio station known as Dandal Kura which means 'big arena' in Kanuri tribe air programmes with peace themes to communities plagued by the Boko Haram.

> "Our focus is to provide a voice to the over nine million native
> Kanuri in the Lake Chad area, particularly in Borno State, to
> lend support to the counter-insurgency efforts because the
> Kanuri ethnic group is the worst hit by Boko Haram, "said
> Tudun-Wade," the Station Manager.

Boko Haram was founded in Maiduguri in 2002 and drew its support largely from Kanuri-speaking youth disenchanted with social inequality and the failure of political leadership. The group uses ethnic and linguistic affinity to recruit members among the local population, capitalising on anger at poverty, illiteracy and lack of economic opportunities. On radio Dandal Kura, Christian and Muslim clerics produce secular and religious programmes to counter the Islamists extreme ideology to dissuade potential recruits from joining their ranks.

There is also advice on what to do when approached by a Boko Haram recruiter, tips on identifying suicide bombers and what to do in the event of an attack (Post, 2016). This religious radio station is promoting peace amidst terrorist attacks in that country and its programming is aimed at building awareness on how to deal with the terrorism acts as opposed to looking at and discussing the root causes or drivers of this violence.

Radio Dandal Kura is a religious station that airs both Christian and Moslems programmes on promoting peace, however, this study focuses on the role of a Christian radio station in the promotion of peace. This is in view of the fact that the media is a public platform which contributes to public good by articulating, defending, protecting and promotion of human rights. In essence, radio is the contemporary equivalent of the Greek agora which was a public square in which the population gathered to discuss affairs of governance, (Watson, 1998).

In Colombia, a group of Non-Governmental Organisations (NGOs) and community radio outlets formed SIPAZ or a National Communication System for Peace), broadcast its peace themes programmes to areas where violence involving guerrillas, the military and drug dealers was particularly intense, (Bill, 2011). SIPAZ encouraged member community stations of its network to produce and exchange news that fostered peace and tolerance.

It also produces a news program that is sent via the Internet to 42 community radio stations and NGO partners within and throughout Colombia. SIPAZ does not cover violence and conflict as there is already sufficient coverage of these in the mainstream media of that country. But it news reports and programmes on the aftermath and the consequences of conflicts and provides the context in which the violence takes place. SIPAZ also tries to articulate the aspirations of communities for peace and development and incorporates local cultural practices into its every day programming (Sheila, 2014).

The said community radio stations were aiming at building peace after the escalation of the conflict or tension that was characterised by intense violence perpetuated by military and drug barons, above all this was a network of secular community radio stations. The researcher for this study, however, is exploring the role of a Christian community radio station during the latent stage of the conflict, when there are still rumblings of discontent.

2.1 Review of Empirical Studies

The literature reviewed in this research may not be exhaustive, as there are many related studies on the subject under study that have not been reviewed. However, a deliberate attempt has been made to focus on that literature that is closely related to the subject defined in as much as they apply to this research. Therefore, the literature, concepts and theories define the academic roots of the thesis.

Mapuseni, (2006) focused on using radio in general as an advocacy tools on issues affecting farm communities in Zimbabwe. The aim of Mapuseni's research was to facilitate people's participation at all levels of farm communities to identify and implement appropriate and sustainable efforts aimed at reducing poverty and improve people's livelihoods. The research arrived at a conclusion that radio remains a suitable mass medium for community development. Although it was established that medium is not the answer to poverty and deprivation by itself, it is a potentially helpful starting point for reducing the frontiers of human suffering.

Many empirical studies report a strong relationship between low economic growth and a high of conflict onset. The deterioration of income may trigger distributional fights or deepen grievances with the government, which may lead to the breach of peace, (African Development Report, 2008/9).

The researcher hinged on how to use radio on developmental purposes that is development through radio. The research arrived at a conclusion that radio remains a suitable mass medium for community development, but did not relate how equitable distribution of resources and development promotes peace.

In addition the subject of study for the said researcher was based on radio in general while this study focusses on the role of a Christian radio station in the promotion of peace.

Joutinen, (2008) research study is focused on "Community and Its Radio: A Case Study of Chikuni Radio in Zambia". Radio Chikuni that has the audience of 250, 000 living within and outside Monze district of Southern Province is owned by the Jesuit Mission of the Catholic Church. The aim of the said study was to establish the understanding of interaction of this community radio station and its audience and furthermore to discuss the concept of community radio station and their communities in relation to Non-Governmental

Organisation (NGOs) in HIV/AIDS reporting. One of the research findings from the research in question is that Radio Chikuni's audience was grateful for providing them with doses of information that reduced stigma and the spread of the pandemic, thereby helping in the promotion of peace, in a long run.

Peace does not only mean the absence of violence or wars but the existence of a condition of human cooperation where not only violence but its root causes like hunger, diseases like HIV/AIDS, illiteracy, exploitation and oppression is removed (Boulding, 1978). The inadequate provision of public services like basic medical care stirred conflicts in many parts of the world due to crippled debt, mismanagement and a collapse in tax revenues.

The study used the triangulation for the purposes of cross analysis. Triangulation is the process of combining both qualitative and quantitative research approaches in a single research study. Among the qualitative research tools used in the said research was a Focus Group Discussion where the researcher employed five groups that were asked, among others, questions on the role of the station in the fight against HIV/AIDS pandemic in areas covered by the radio signal.

The researcher, however, did not appreciate that sensitive subjects like HIV/AIDS are better addressed in survey questionnaires. Focus Groups are not appropriate when asking about sensitive information because participants may be unwilling to share confidential matters with others, therefore, the research may fail to generate necessary and relevant data. (Nworgu, 1992).

Furthermore, for the sake of having valid data, Krueger (1998) argues that the Focus Group membership must be heterogeneous, meaning having both sexes among others. In the study conducted by Joutinen this aspect was not taken into account in that two Focus Group Discussions which comprised of men only while the other two groups contained only females though of varying age blocks or groups as required in scientific studies. In the said study only one Focus Group out five was heterogeneous, this compromised the research findings of the research study.

CHAPTER 3

3.0 METHODOLOGY

This chapter presents the methods employed in the sampling, gathering, analysis and interpretation of data for the study. It then weighs the strengths and weaknesses of the methods employed in the study, against the methods that could have been used in this investigation, but would not in view of the limited amount of time that is available to the researcher.

3.1 Research Design

The researcher used qualitative research design and two types were employed, namely the In-depth Interviews and the Focus Groups Discussions. Additionally, a full-week programme schedule was analysed and this enabled the researcher to tap into other aspects of the station's programming as a way of widen the collected data.

The qualitative approach involves the collection of extensive narrative data in order to gain insights into phenomena of interest; data analysis includes the coding of the data and production of a verbal synthesis, (Creswell, 1994). In short, qualitative research endeavour to reveal or understand human attributes, attitudes or behaviour in a more exploratory or interpretative way (Mytton, 1993).

3.2 Sampling Techniques

The researcher used non-probability sampling. Non-probability sampling is any technique in which samples are selected in some way not suggested by probability theory, (Earlie, 2010). In this study two types of non-probability sampling have been utilised that is purposive and snowball sampling techniques.

Purposive sampling is most useful when data review and analysis are carried out simultaneously with data collection. In a nutshell, the researcher relies on his "assumed" good judgement in selecting the sample units, (Denzin, 2000).

Snowball sampling method, is a technique whereby each person interviewed may be asked to suggest the would-be respondents for the research study. This sampling procedure is suitable when the members of a special population are difficult to locate, (Earlie, 2010).

In selecting the respondents for the Focus Group Discussions, one first used the purposive sampling by way of identifying keen listeners of Yatsani who were both Catholics and Christians from other denominations. Upon identification of these listeners then one employed snowball sampling as subsequent listener respondents referred the researcher to their counterparts, thereby building a network of respondents.

3.3 Study Population

The sample size consist of five heterogeneous Focus Groups each having six listeners as well five key members of staff at the radio station and these shall include: Station Manager, News Editor, Production Manager, one Producer, and one field journalist from the station under study and all together there were thirty five (35) respondents. The choice of the said members of staff was based on the key roles they are playing in the programming and news formats of the radio station.

To give a somewhat degree of freedom to respondents who are members of staff at the station, each one of the respondents was interviewed separately. This mode proved useful because it avoided a situation where, if the editor and his or her reporter were interviewed together, the latter would have felt uncomfortable to express some views that might contradict those of his or her superior.

3.4 Data Collection Instruments

3.4.1 Focus Groups and In-depth Interviews

Because of time limitation and the scope of study, one employed two methods of qualitative study that is the Focus Groups Discussions and In-depth interviews. Focus Group is a technique of data collection based group discussion.

It involves grouping a handful of people or a small group of participants to constitute groups (recommendable six to twelve), under the guidance of a moderator, and it is aimed at discussing or talking about some topical issues of social research interest or which are thought to be of special importance to the interviewees themselves and to the investigation, (Debus, 1988).

Focus Group Discussion FGD) is a rapid assessment, semi-structured data gathering method in which a purposively selected set of participants come under one roof to discuss issues of concerns that are based on a list of key themes drawn up by the researcher or facilitator (Kumar,1987). The Focus group discussion has become extremely popular because it provides a speedy way of learning from the target audience.

Like all other methods of scientific study, Focus Group Discussion has both its strengths and weaknesses. The researcher found the Focus Group advantageous in that one was able to bring together a heterogeneous group of people, hence gathering a large amount of data within a record of time. However, the not all invitees for the Focus Group Discussion turned up due to other commitments, as the target number of respondents was forty two but only 30 came forth.

3.2.2 In-depth Interviews

Individual in-depth interviews provides an opportunity for detailed understanding of the research topic in particular on how these key informants perceive the issue under study (Ritchie & Lewis, 2003). In this study the interviewer maintained a one-on-one discussion with the respondents and re-phrased questions when respondents could not understand the posed questions. The research study comprised five Focus Groups Discussions each comprising six respondents.

3.3 Limitations of the methods

If there had been enough time and funds for the study, the best approach would have been to use triangulation of research designs which means the process of combining both qualitative and quantitative research approaches in single research studies.

The use of survey questionnaires (quantitative method), for one, could have been useful in reaching out to a larger number of respondents, with closed, straight-to-the-point questions on a number of aspects that cannot be exhausted through In-depth interviews or Focus Groups (Morgan,1997).

Among quantitative methods, content analysis would have been an instrumental method in this study. Content analysis is the study of recorded human communications, but in media circles it is a systematic method of coding and measuring media content (Babbie, 2010). This would have involved critically analysing the types of programmes aired out by Yatsani Radio say for at least one month, to ascertain whether they promote peace, although this technique does not measure the effects of the messages on audiences, nor does it explain how those messages are presented. But because of the time limitation, one would not venture into this approach too.

However, despite the limitation of the chosen data collection techniques, the study gathered rich, useful findings and conclusions. Under such time constraints, the uses of Focus Groups and In-depth interviews have proved to be the best and most effective combination of methods of data collection.

3.4 Analysis of interview data

In the analysis of the empirical material, one followed the procedures prescribed by Lindlof (1995), Morgan (1988) and Rubin & Rubin (1995). Under this procedure, the first step involved the coding of data from both the In-depth interviews and the Focus Group Discussions. Coding is a process in which "the researcher creatively scans and samples data-texts, looks for common denominators and differences, and begins to formulate categories," (ibid).

Similar concepts, ideas or themes were lumped together in order to label, separate, compile and organize available data. The over bearing themes and ideas were interpreted as more important, while the seldom appearing patterns were viewed as less important to the phenomenon of peace promotion. Direct quotations from the interviewees, and examples were found useful in the analysis, especially to advance argumentation. The other stage is the 'triangulation' of data, which involves a 'compare-and-contrast' assessment of more than

one form of evidence about the subject of inquiry (ibid). In doing the triangulation, the different data from Focus Groups and In-depth Interviews have been synchronized, distilled, gleaned for evidence and compressed.

CHAPTER 4

4.0 PRESENTATION OF FINDINGS AND DISCUSSION

The research study as earlier on alluded to have a total of thirty five (35) respondents that were interviewed through In-depth interviews and Focus Group Discussions and the following are the findings in line with the below stated objectives of the study.

(i)   To find out the target audience of radio Yatsani.

World over, in the radio industry there are many programming formats and sub-formats. The station management asserts that Radio Yatsani has the Middle of the Road format, meaning that it is catering for the information needs ranging from children to the senior citizens or 'it is all things to all people.'

> "Though this station is owned by the Catholic Church, our
> programmes aims at reaching out to every person regardless of
> religious affiliation because Christian teachings are based
> on love and unity among others, therefore our specific target
> audience is everyone especially the Christian communities,''
> says Father Singini, the Station Manager.

However, Eastman, (2010) asserts the Middle of the Road format has the listening demographic of over forty (40) age. The Focus Group Discussions partially validated this assertion because out of the grand total of thirty (30) respondents, twenty (20) who were above forty (40) years where found be consistent listeners of the station while these below the age of 40 either tuned to listen to the station for music more than any other reason or part of a programme. The below forty age group revealed that subscription TV Channels and other radio stations with specialised programming have distracted them from tuning in to Yatsani.

(ii)   To find out the station's programming that promotes peace. First, the mission statement of Radio Yatsani is 'to spread the word of God in unity and love.'

4.1 Theological programmes

Since human beings are aware of the fact that God is the source of universal order and harmony, they regularly turn to him to ask for peace. In the modern Christian and African traditional religion, peace is considered as a gift of God, meaning that sacrifices and offerings

are made explicitly to ask for peace and to ward off the evil spirits capable of harming one's peace.

The composition of theological programmes on the station stands at seventy (70) per cent at the time of the survey study. Among others, the station broadcast live the main services of the Catholic Church from different parishes every Sundays and the Mass as it known in the Catholic language preaches the need for listeners to foster love, peace and unity and forgiveness in their communities.

Where these positive attributes are grown and followed, the likelihood of people engaging in negative vices that breeds conflicts like corruption, gender and economic equalities are reduced. Other programmes that have the same emphasis include "I am a Catholic", The Saint" and 'Let Us to One' as well as gospel music.

The station also accommodates sermon programmes from other churches like 'Excellent Life Styles' produced by Pastor Brendah Muthemba from the Pentecostal Churches. The programme focusses on values that ties Christians together such as love, forgiveness and peace.

4.2 Secular Programming

Apart from programming on topical issues with religious aspects of social, economic and political issues, Radio Yatsani also produces secular programmes constitutes thirty (30) per cent of the overall programming.

The Catholic Commission for Justice and Peace under the Catholic Church works on the fields of governance and democracy, advocacy and human rights, paralegal and animation training, peace building and reconciliation, building local capacities for peace, research and networking. The Commission aims to further strengthen public participation in project initiation and implementation and uses the media to highlight and give out information as it is without interruption.

The commission coordinates and produces programmes on peace and justice covering women empowerment, gender based violence, environment and these programmes are aired on radio

Yatsani's interactive programmes such as Community Forum, Police and You and Good Governance and Podium among others.

4.2.1 Community Forum

Most media outlets tends to give microphones to the politicians, chief executives of companies and to big Non-Governmental Organisations, but are not doing enough to interview people in neglected areas so that they can tell the country how they are coping with hopelessness and poverty. Unattended grievances, overlooked concerns, neglected tensions and poverty are some of the root causes of conflict and their presence compromises peace.

On the Community Forum, which acts like a community square in village set, listeners are given the platform to share and discuss issues facing their communities with the view that policy makers take drastic measures to address these concerns. The programme features voices and recordings from the communities and most listeners felt that the radio station's programming style concerns their lives more than other radio programmes, in view of the fact that they could identify well with these programmes recorded in their communities.

A respondent in one of the Focus Discussion Group from Bauleni high density area located near Yatsani radio station argued that in 2011 their section known as Nabutika experienced water reticulation problem and residents of this area consistently presented their problem on the Community Forum and this compelled the Lusaka Water and Sewerage Company to put up Water Kiosks to mitigate the water conflict.

Land title and use by various competing interest groups have a potential for conflict between various stakeholders. A respondent in a Focus Group Discussion from Shantumbu area, that is located East of Lusaka shared with other group members how conflict erupted following the seizure of their land by the ruling Patriotic Front (PF) cadres in 2012.

> "We aired our grievance on Radio Yatsani and our area Member
> of Parliament, Hon. Given Lubinda and then Minister of Land
> Hon. Mwansa Kapeya intervened and the wrangle was resolved,"
> says Moses.

It can therefore, argued out that the best way of promoting and maintaining peace in communities is for the media to have open for a discussion programme that facilitates dialogue and interface between among others the governors and the governed.

4.2.2 Police and You
This is a Police-Citizen Interface programme that provides an opportunity on the regular basis to members of the public to interact with the police in an informal and non-threatening environment. The programme discusses, among others issues, contentious issues that if not well handled may lead to the breach of peace, these include topics like arrest, detention, community policing and treatment of women by the police, the rights and obligations of the citizens.

The confidence of different communities in the impartiality of the police and other administrative machinery is a key factor determining the success of peace initiatives. A discussant in the Focus Group in the high density area of George that was rocked by a string of ritual murders in April, 2016 said that the Police and You radio programme on Yatsani has helped her to know her rights but expressed sadness at the way the Zambia Police Service enforced the rule of law in their area, during the attacks on foreign nationals in April, this year.

> "On the programme they are consistently preaching that
> they have transformed from a Force to a Service, but
> the Police Brigade that was deployed in our area treated
> us in a violent manner," says   Esther.

The complaint is in line with an argument that says having a police force that violently maintains the rule of law which results in low levels of crime does not mean that the community will trust or utilise the police force to assist with solving crimes.

It is argued that for a society to be peaceful, the community's perception towards institution of governance like the police must also be positive. Police brutality in many cases leads to public resentment towards the state and its agencies as members of the community see the state as a hostile force to be evaded, cheated or defeated as circumstances permit thereby compromising peace in areas affected by such brutality.

4.2.3 Good Governance Programme

Accountable and responsible governance, whereby citizens and groups have access to effective avenues and mechanisms for resolving the range of disputes and conflicts that ordinarily arise within societies is the most effective method of promoting peace.

The radio station airs a Good Governance programme in partnership with BBC Media Action. The station invites experts to feature on these programmes who explain and make clear issues in their realm of expertise. Major areas include family life, moral education, gender and social inclusion, domestic violence, conflicts and conflict resolution, peace building.

One of the programmes featured SACCORD Director Boniface Chembe and then FODEP and the topic of discussion was finding the lasting solution to electoral violence. With the steady decline of some of the historic causes of African conflicts, elections have emerged as one of the major sources of conflicts in most countries.

The programming of Yatsani also creates a forum that is facilitating an interface between the rulers and the ruled. This interaction is giving leaders at all levels to explain government policies and programmes thereby enhancing accountability and transparency. The station acts to bring local people together by highlighting issues of common interest and/or concern. The listeners are afforded opportunities of questioning certain actions and commissions of the authorities through the "listeners' comments" sessions, a means of collating feedback from listeners. The transformation of democracy in the country requires responsible and accountable leadership that serves the people, therefore, minimising the conflicts in the country.

On the equal distribution of resources, the radio station has teamed up with Zambia Council for Social Development to cover "Kuliganiza" meaning equality campaigns that are aimed at sensitising various communities on the need for them to demand how money from the extractive industries like the mining is been used to achieve broad based economic development.

In response to a question on how much she knows about her right to demand for accountability from government, one respondents who monitored the live coverage of the Accountability Campaign by Radio Yatsani broadcast from Mtendere in Lusaka expressed shock at such a right.

> " I am hearing for the first time that it is within my
> right to demand for accountability on the part of
> the government," says Walubita.

In terms of governance, for instance, community radio in Mali has led to more transparent and accountable management of public resources as they help expose corruption and bribery (GFMD (eds.) 2006). During the Focus Group Discussions that were held at Saint Michael parish in Lusaka West it was revealed that the programme helps in mediating conflict between the rulers and the ruled.

> "Yatsani radio station has been acting like a safety valve
> where we release tensions by venting our expression of
> discontent and concern to our leaders. As you may know
> that concerns that are attended leads to peacefulness,"
> Edwin emphasised.

4.2.4 Light House Club

Children are said to the future generation, this programme that come at 14:30 hours every Saturday offers an opportunity to the youths to educate one another on, among other topics, that anger is a normal emotion that require to be managed well and how to live harmoniously with the elderly. In short the programme gives advice to the youth on how to live a happy life together at home and in the community, thereby promoting social cohesion.

4.2.5 Milangwe ya Basoli

The Yatsani radio has established itself as an important cultural and educational institution in the in the area of coverage especially Chongwe District. Yatsani also transits in the Soli, the first inhabitants of the heart of Lusaka today. It reveal the culture of the Soli people so that non-Soli listeners are able to appreciate the rich cultural heritage of this ethnic grouping thereby promoting respect for cultural diversity needed for promoting peace.

A respondent from Kanakantapa in Chongwe District, Tasila Mukutu had this to say over the programme.

> " The programme is instrumental in reorienting
> people into the rich and positive culture and
> traditions of the Soli people as well as hosting
> discussions on topical social issues like family
> life from the traditional perspective." She declared.

4.3.6 Public Health Alerts

The station has its in-house health alerts on diseases like Cholera that broke out early this year in Lusaka and in other isolated parts of the country. Some respondents in one of the Focus Group Discussions appreciated the essential role of Yatsani radio as a public health tool aimed at fighting disease epidemic that cause anxiety and troubling thoughts on the part of the affected families thereby denying them peace.

4.4 Reflection on Meaning of Peace

Reflection of the meaning of peace by the Senior Producer under Programmes Department: The department is responsible for developing and executing formats as well as monitoring the station's programming to ensure there is consistency and quality.

> "Peace is the opposite of conflict, meaning the
> physical, psychological, some sort of calmness,
> where understanding prevails," says the Senior
> Producer.

Reflection of the meaning of peace from the News Editor: News room is responsible for producing news bulletins, news reviews and current affairs programmes.

> "It is a situation where there is no violence and where
> people are living in harmony and love....." says the
> News Editor.

(iii)   **To establish whether these programmes are aired at the time when there is the most listening (prime-time).**

According to radio Yatsani the general prime time or peak period are mornings from 06:00 to 09:00 hours and evening from 18:00 to 22:00 hours. This explains why most of the popular

programmes that have elements of promoting peace are scheduled during these time ranges, for instance the Podium at 09:00 hours on Tuesdays and Fridays; Family and Marriage on Thursday at 19:00 hours and Saturday Breakfast at 07:30 hours.

However, the findings from this study survey indicates that most of the listeners tune to the station between 04:30 to 07:30 hours and in the evenings between 20:00 to 24:00 hours. Out of twenty thirty (30) respondents in the Focus Group Discussions held for this survey seventeen (17) have said that they only monitor programmes on Yatsani between 04:30 and 07:30 hours and late in the evening from 20:00 to close down.

> " Personally I monitor the programmes almost
> everyday up to 07:00 hours and then I tune
> to ZNBC for the main news, before leaving
> for work," Mr. Nyirongo asserted.

This basically means that programmes that promotes peace that comes after 07:30 and before 20:00 hours are not been listened to by most listeners for varied reasons with some saying that after 07:30 are always busy with survival means.

For some peace promotion programmes aired on radio Yatsani at 09:00 hours, their broadcast time is also clashing with popular programmes from other rival radio stations, for instance radio Phoenix's 'Let the People Talk' comes at the same time on Tuesday and Friday; 5 FM's Hot Seat Hot FM on Tuesday and Radio Comet with Ya Mu-Local at the same time. The formats of these programmes are almost similar in that they are interactive programmes.

Police and You that comes on Tuesday at 19:00 hours is aired during prime-time but most of the listeners at that time either are monitoring headlines or main news on other broadcasting stations radio like the main broadcaster, the Zambia National Broadcasting Corporation (ZNBC), which airs its main news at 19:00 hours.

On the other hand, the main service or the Catholic Mass is broadcast live every Sundays at 09:00 hours when Christians from other denominations are also attending services at their respective churches, thereby weakening the impact of such transmitted sermons on non-Catholics who believe in Jesus Christ as the Saviour. It must be borne in mind that Christians

in this country constitutes over 91 per cent of the population and these mainly congregate on Sundays in the mornings, (National Census: 2010).

(vi)   To find out the impact of using volunteers to produce programmes that promotes peace on Yatsani Radio.

Just like any community radio station, radio Yatsani is non-profit making and largely depends on volunteers from the community it serves in programme design and production. At the time of the study the total number of volunteers who have been trained in various aspects of broadcasting at the station stood at seventeen (17). The training has been conducted by BBC Media Action, MISA Zambia and other media partners.

Training provides practical production skills, work-based experience for volunteers interested in furthering their skills in the broadcast industry, and personal development benefits to volunteers who may be marginalised prior to their engagement with the station.

The findings revealed that the sensitive programmes on peace are handled by professional and qualified full-time journalists while Continuity Volunteer Announcers have been trained to exercise caution during live transmission by fading away utterances from listeners that have the tendency of dividing the nation.

> "From the point of production, our volunteers are well trained to handle ordinary programmes while the sensitive are produced by our full-fledged members of staff," says the Acting Production Manager.

From management's experience, there is no impact of voluntarism on programmes that promotes peace as these are handled by professional members of staff.

(v.)   To find out whether the station has supporting social structures and networks such as radio listeners' clubs that facilitates feedback mechanism.

A Christian community radio like any other community is accountable through among others, membership and volunteer structures. Yatsani radio has feedback mechanism through the communications groups that are based in each parish covered by radio Yatsani. These groups comprise members of the Catholic Church who give feedback. Since Yatsani radio is

listened to even by non-Catholic members. these listeners have formed a group known as 'Friends of Yatsani.' The group also provides feedback mechanism for the station.

> "We monitor and track programmes with the view of
> making inputs in the station's programming and this
> promotes ownership and relevance of programmes to
> the members of the communities." said Joseph.

This finding with regards with Radio Yatsani, is by supported Sterling et al (2007) who contends that Community Radio stations provides listeners with the voice with which to respond to programming and to create programming content.

The social media has been instrumental in providing feedback, for instance through this forum, listeners complained that the language used must be moderated as it is too technical for most listeners.

(Vi) **To find out the challenges that the station is facing in programming that promotes peace.**

The station, been a non-profit making entity, salaries are not inviting and the ambition of full-time journalists as well as volunteers are usually high, resulting in high labour turnover.

> "Trainee broadcasters begin their broadcasting careers
> here where we train them and after getting some
> necessary skills and experience to move on to big radio
> stations, within a short period of time the station will
> have to look for replacement, this affects continuity
> in programmes that promotes peace, "says Nacidze.

Second, during the preparation to set up the radio, the pioneers the Catholic Jesuit Missionary Congregation did not involve the local clergy very much and when they left in 1994, the Lusaka Diocese under which the station is falling has been struggling in running it, due to other competing needs.

Third, the business community has a negative view of Christian radio stations like Yatsani that it does not have an audience that is appealing to advertisers, therefore the number of commercials running on this channel are fewer. This is coupled by the fact that big

advertisers are dealing in goods that are against the doctrines of a Catholic radio namely commercial on the use of condoms, advertisements of brands of beer and cigarettes.

Fourth, the corruption cancer that has engulfed many parts of the society in the country, entails some advertisers would like to be bribed before giving out businesses. In other words, some advertisers find it hard to cut corruption deals with Station Managers for Christian Community radio stations due to their higher or perceived moral standings, in many cases. But to be up to the task to equal these challenges the station has ventured into a number of fund raising drives like Yatsani Radio Fundraising Pledge Show where listeners have been honouring their pledges in cash and by cheque. The Show that started three (3) years ago has seen Radio Yatsani raising money to buy computers, heavy musical systems and other pieces of broadcasting equipment.

While one understands that the radio station is finding it difficult to deal with big companies that have disposal incomes for advertisements one feel that the liberalised economy of the country has seen the expansion of the informal economy of petty trade and backyard businesses that the radio station can tap.

CHAPTER FIVE

5.0 CONCLUSION AND RECOMMENDATION

First, from the findings, it is clear that the listeners of Yatsani radio are mostly over 40 years of age who are considered mature and responsible for making decisions that affect the country in a negative and positive manner. Although the station has programming that cater for almost all demographics, one recommends that the stations concentrates more on peace promotion programmes targeted at these that are over 40 years since these are the rock and key listeners of the station, as well as to start producing specialised formats on peace promotion targeted at these below 40 years of age who mostly used as tools of violence.

Second, the station has both theological and ordinary programmes that promote peace, but more than half of the respondents claim that they monitor programmes that are aired before 07:00 hours especially 'Excellent Life Style' because they reinforce and strengthen their spiritual beliefs, there is need therefore, to devote more time in the production of such short spiritual uplifting programmes.

Third, the secular popular programmes with themes on peace promotion are not directly linked in their production and presentation with peace promotion due to somewhat limited understanding of the science of peace and conflict resolution on the part of the producers. This is coupled with the fact that peace promotion programming is aired at the time when other radio stations on the same market are broadcasting equally popular news and current affairs programmes, this call for the need for the station to employ head to head or counter programme scheduling.

In addition, it has been noted that simply building up journalists' awareness and understanding of issues of how and where to find information and who to contact does not necessarily mean that they will always undertake or engage into investigative journalism aimed at promoting peace.

Furthermore, the contribution of both negative and positive peace toward wholesome peace did not come out clearly on the part of the management of the station as emphasis was placed on negative peace, meaning the absence of violence but at the expense of another twin

concept of positive peace which essentially, when tackled prevents the escalation of conflict that is manifested itself through violence.

Many people argue that since Zambia has never experienced a large scale armed conflict it is enjoying abundance peace. Such people easily relate peace to absence of violence without taking into account that the comprehensive definition of peace includes even positive peace which implies the presence of attitudes, structures and institutions that sustain peacefulness. Relating to positive peace, Zambia has many cases of structural and cultural violence arising from inadequacy of such mechanisms.

Today, this country is rocked with so many risky factors that are subject of investigative journalisms aimed by achieving peace. We have witnessed the change in demographic composition in some parts of this country following the assimilation of former refugees; increase in poverty and inequality, rise of unemployment, government clampdowns, an increase in number of these intending to demonstrate and a rise in societal intolerance and prejudice.

For instance the research findings by the Consumers Unity and Trust Society (CUTS) reveals that forty two (42) per cent of people in this country can no longer afford the nation 's staple food. In a statement issued out on Friday, 10th June, 2016, the society observed that continuous high mealie meal prices pose serious health risks to a country where eighty five (85) per cent of the population lives below the poverty line.

This increase in poverty levels are a recipe for a conflict, one is therefore recommending that apart from stimulating the informed, inclusive public debate that may make a contribution to poverty reduction efforts, there is also need to do a lot of investigative reporting in order to expose factors leading to the increase in poverty levels, for possible solutions.

At the time of the study, the topical issue is the referendum to be conducted alongside the general elections to be held on 11th August, 2016, to decide on the contents of the Constitution of Zambia (Amendment) Bill, 2016. The radio stations in the country have not adequately mobilised public awareness programmes political, cultural, social and economic and other human rights helps in the reduction of poverty.

Most of the poverty reduction strategies in the country promotes at least three values, these been broad participation, empowerment and accountability. For instance the economic, social, cultural and environmental rights Article 39 (1) provides for the right to social protection which in essence promotes the right to good standard of living. Therefore, the human rights approach to poverty reduction is one opportunity that community radio stations like Yatsani needs to exploit.

Related to this aspect is the need to generate debate at a sufficiently high level on public policy and pronouncement made by government that touches on peace in the country. The trend in the realm of community radio is the concentration on policy output while leaving out the policy impact. For instance, government has been resettling and assimilating former refugees in the country's communities as well as giving them land, this is policy output but what is the impact of such policies on peace and security in a long run.

One, therefore, recommends the introduction of a stand-alone course in social science communication and journalism courses, which will help in sharpening their investigative skills on promoting peace using the media.

Forth, the station has been finding challenges in securing business with key advertisers due to its policy of not allowing demerit goods like cigarettes, condoms and beer to be advertised on its channel as well as the misconceptions of advertisers that the station has limited listenership that attracts advertisements, one therefore, recommends that the informal sector that comprise of backyard businesses among others is another window of opportunity that the station should concentrate its advertising efforts.

Fifth, despite Lusaka city and province been the capital city of the country where every ethnic grouping is represented, the music that is given much play on the said radio are those composed in Nyanja and Bemba. While appreciating the policy of the Catholic owned community radio station to give much airplay to Christian music in languages widely spoken in the community where the station is located, Lusaka is the capital city of the country where all the seven major languages are represented.

One therefore, recommends that the station detaches its self from the practice of secular radio stations and promote diversity in Christian music by giving a somewhat equal play of music

from the remaining (5) semi-official languages of the country namely, Luvale, Kaonde, Nyanja, Lozi and Tonga.

Sixth, the promotion of cultural diversity through programming help people to appreciate one another's cultural heritage which in turn may lead peaceful co-existence. Yatsani radio produces cultural oriented programmes in Soli language that are aimed at promoting the cultural heritage, however diversity in culture can only be achieved if other people from other tribes are given an opportunity for example of knowing the culture of the Soli people.

The fact that this programme is produced in Soli language is a hindrance factor in terms of understanding its content because very few people from other tribes are conversant with Soli language. Therefore, one recommends that another Soli version of the programme be produced in English in order to achieve greater cultural diversity impact. Furthermore, the cultural heritage of the seven major local languages spoken in the country (Tonga, Luvale, Kaonde, Lunda, Lozi, Nyanja and Bemba) be exposed on the same station through programming with the same intention.

Seventh, the promotion of peace by Yatsani may only be achieved if institutional reforms in the security sector are undertaken. For instance the findings reveals that there is an institutional decay in the Zambia Police Service which according to respondents has far failed to carry out its constitutional mandate of protecting lives and property regardless of political affiliation. Poor perception of the members of the community served by the service may lead to non-cooperation and members taking the law into their hands. Therefore, there is need for the station to advocate through its programming the need for security sector reforms so that the Police Service operates in an impartial manner and in accordance with the democratic setting of this country.

For further research, there has been an argument that religious community radio stations are not community because they are operated by religious institutions that own them. The question therefore is how 'community' are these stations in view of the fact that one of the characteristics qualifying them as such, is that they are supposed to be owned by members of the community they serve, whose main desire is to foster peace in their areas. This contention as to whether Christian community radio stations qualify or not to be called community radio station is ripe for future research.

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Appendix 1 : INTEVIEWS GUIDE

Station Manager

1. What motivated the Catholic Church to come up with radio stations?
2. When Yatsani radio was established and where did the funding come from?
3. What is your target audience?
4. What are some of the successes and challenges faced by your station from the time it was established?
5. Peace is not only the absence of conflict but the absence but also moderate absence of conditions that causes anxiety like corruption, diseases, illiteracy. What formats of programming has your station run that promotes peace in the country?
6. Of late cases of political violence have rocked the country, what is been played by your station to helping in mitigating the escalation of this scourge?
7. There is a believe that religious community radio station do not qualify as community radio station because members of the communities that do not belong the church organisation that own the station are not involved in the running of the station. What is your comment?

News Editor

1. What is your understanding of the meaning of peace?
2. People depend largely on news to make decisions, how would you rate your news in terms of objectivity?
3. What measures have you taken to ensure that the coverage of conflict does not help in the escalation of the conflict?
4. What are some of the successes and challenges faced by your editorial team in the coverage of peace-making stories?
5. Ethics help in promoting high standards in journalism, how would you describe the compliance levels for ethics by your reporters is as far as reporting on peace-making is concerned?

Reporters

1. In in your view what is meant by peace and peace Journalism?
2. How often do you cover stories on promotion of peace?

3. Are you able to share with me some of the peace-making stories you have covered in the recent past?

4. Have you got a specific instance where you had a challenge in the coverage of peace-making?

5. What should be done to improve the coverage of peace-making stories or events?

Production Manager

1. What is your understanding of the meaning of peace?

2. What are some of the common religious purpose programmes aired on Yatsani radio that promotes both negative and positive peace?

3. If they are not qualified, what impact do volunteers without formal training in journalism have on programmes that promote peace?

4. Are members of staff under your section having relevant qualification to produce programmes since a number of community radio stations depend on volunteers?

5. Issues of politicians attacking cultural identity of certain tribes are rife, what programmes are you running that are meant to encourage cultural diversity?

6. Would you like to comment on the broadcast timings of these programmes?

7. What feedback mechanism have you put in place to monitor the effectiveness of your programmes on peace?

Producers

1. Peace is freedom from anxiety, troubling thoughts or a state of agreement and friendliness among people living or working together, the issue of ritual murders of cause breached peace, did you have time to produce programmes on this issue and what was or is the feedback?

2. Have you got an example of a programme (s) that you feel helped in fostering peace in communities covered by your radio signal?

3. What are some of the challenges you face in producing programmes on peace-making?

4. What do you think should be done to enhance the production of programmes that fosters peace in communities?

Focus Groups Question

1. How often do you tune to Radio Yatsani?
2. What type of programmes do you prefer listening to?
3. What is your understanding of the term peace?
4. What are some of the prevailing issues that robs people of this community their peace?
5. Has Radio Yatsani through their programming tried to address some of these issues?
6. Would you like to share with us some of the programmes that you have listened to on radio YATSANI that promotes peace?
7. In your view how effective have these programmes been to you?
8. What other programmes on peace-making would you recommend to be produced by Radio Yatsani?

Appendix 2: YATSANI EDITORIAL POLICY

- We will remain professional at all times
- We will respect the freedom of speech
- We will be open, transparency and honest
- We will be balanced and impartial
- We will be fair, free and firm
- Our reporting will be fair and accurate
- We will be courteous and respectful
- We will not script answers for guests
- We will not broadcast fake phone calls, emails, text and messages
- We will not mislead our guest
- We will seek permission on the care givers when interviewing a minor